Ceremonies, Sermons and Services In and Around the Metropolis.

Spiritual Consolation and Spiritualist Conversation.

Politics, Popery and Protestantism Diversely Treated.

Archbishop Spalding, of Baltimore. on the Troubles of the Pope.

The attendance at the several places of worship yesterday was such as to gratify the preachers and pastors and speaks very favorably of the influence of religion and the steady growth of plety and reli gious lervor in the community. It might naturally be thought that with the clearing away of the smoke of political warfare that the sermons would partake more of genuine ortholoxy and would be lacking in sensationalism. To a great extent the discourses delivered yesterday partake of these characteristics, but a perusal of the sermons given to-day will show that there is no lack of subject matters of interest on which to dilate and that there is not much hesi tancy on the part of the preachers to make the best use of the time and subjects.

NEW ENGLAND CONGREGATIONAL CHURCH.

Eloquent Sermon by Rev. Merrill Richard son-True Knowledge of God Turns Fear to Joyous Trust-Olden Superstitions and Modern Ghosts and Goblins Lending Elements of the Past and Present Worship-What True Religion is-Programme of Installation of the Paster.

The brightly brilliant sunshine of yesterday, and warm, baimy air, the closing days of our golden autumn, drives out, no doubt, a large attendance at all the city churches; for when nature is in her most amiling and brilliant mood everybody is more closely drawn to the worship of its great source and foun tain head; but certain it is that the new church of the New England Congregational church, corner of Madison avenue and Forty-seventh street, over which Rev. Merrill Richardson is pastor, was filled to its atmost capacity. With the crowds thronging to hear its eloquent minister, who, for soundly logical discourse and earnest and impress ive delivery, stands among the foremost divines of the day, the church edifice will soon prove wholly inadequate. He is not a pretentious preacher-airy nompous and striving after effect. He is natural secret of his cloquence and growing popularity. The subject yesterday was-"A true knowledge of God turns fear to joyous trust." In the brief limits of a half column report it is impossible to do justice to the discourse. He talked over an hour, talking several columns. He began in slow measured tones, confining himself to his written notes, but warming up with his subject he discarded notes and the confines of his pulpit, and in a strain of most impassioned oratory electrified and held spellbound his large THE SERMON.

The text upon which the sermon was based was Matthew, vi., 50-"Be of good cheer; it is I; be not This text, he began, was uttered by Christ to His disciples when they were filled with fear. It was a time of storm and darkness and peril. These words of Christ reassured their confidence, strengthened their faith, showed them in return they could trust Him. He first considered how full of fear the world has been. Fear was the principal element in the olden time. We call it superstition. It was a debasing fear. The beneficent operations of nature have been deemed teachings of wrath. Fear has its proper place. There is the fear of penalties, which has a wholesome restraining effect upon evil doers; the magistrate, as says St. Paul, bears not the sword in vain over the pagan world. Fear has been the principal element of worship in lands not pagan. was a time of storm and darkness and peril. These

GHOSTS HAVE BEEN SEEN, but only in the imagination. Some loose branch a tree or door creaking in the wind has frightene many. In graveyards ghosts have been conjure up—ghosts of fancy. To what extent have the mysteries of nature, the phosphorescences of the sea, comets, earthquakes, cyclones, thunder an ingining been used to work upon the fears and imaginations of men. The glory of God has been asset to the company of GHOSTS HAVE BEEN SEEN. of men. The glory of God has peopled with evil spirits. Base superstition has taken the place of worship. The extent to which knowledge has counteracted such debasement was the next point. Disease, contagion, pain, famine, storm, flood, atmospheric phenomena, comets and eclipses are no longer viewed as the work of demons.

is heard in them, saying, "Be of good cheer, for it is I." They should saun the courses of evil and trus God, who never acts conspicuously. We can de pend upon His laws, all of which aim at good. H dwelt with marked eloquence upon the universality of God's voice and the teachings it carried with it

of God's voice and the teachings it carried with it. The

IRISH FAMINE

was only a voice to that people to leave whiskey alone and live truer and better lives. That was a strange spectacle in the British Parliament when a day of fasting and prayer was appointed and they besought God to "remove His hand." These were their very words; but while in the very midst of their besechings a stench came, wafted up from the Thames, so permeating, so odious, so deathly, that they had to drop their hands raised in prayer and hurry away to the pure art to save themselves from being asphyxiated.

GOD NEVER HEARS FRAYERS

such as this. His laws are unchangeable. If we would keep contagion away from our city we must keep our streets clean and obey the laws of health. Praying would do no good. He enforced this point whin numerous illustrations showing that men must accommodate themselves to God's laws, and that He will not change His laws to accommodate them.

TRUST EANI-SHES FEAR.

Not a thing in God's universe is calculated to excite fear. The life principles he proceeded to show applied to our religion. Some ministers preached from their pulpits that it would not do to pay too much attention to science as it led to materialism. No such thing, Science means simply knowledge. The more knowledge a man has the nearer he should be to God. As he looks at the stars and knows the laws by which they are kept in motion, as he studies nature in all its aspects, as he dives deeper into the mysteries of creation, the

should be to God. As he looks at the stars and knows the laws by which they are kept in motion, as he studies nature in all its aspects, as he dives deeper into the mysteries of creation, the more he sees of the power and omnipresence of God. What is religion? How often this question is asked, and how many and various are the replies? Some are told to count their beads, to tear their hair, to rend their garments, to do penance in multitudinous ways. Some hide themselves in convents and in the caves and mountains of the earth. Some starve themselves. God wants no such thing. God has made talls world a world of beauty, and He would have His creatures cujoy its golden sunshine and flowers and glorious point of field and woodland, and the matchless majesty of the sea. He don't want anybody to starve and look lean and lank. All this is wrong. We should have strong bodies and healthy minds, and then we are better fitted to worship God. There is no doubt of the experience of religions.

healthy minds, and then we are better fitted to worship God. There is no doubt of the SEPERIENCE OF RELIGION, of which so much mystery is sought to be made. There should be no fear but in transgression. Break off miguities, and all the voices of God bade them be of good cheek. In religion, as in nature, God works by laws. It is no chance work. They should build religious character on the rock, and Christ tells us no sterm can shake it. They must wait for no magnetic and mysteries. Do the first duty; hear the

build religious character on the fock, and Christ tells us no sterm can shake it. They must wait for no marvels, no mysteries. Do the arst duty; bear the first cross. If your temper is violent restrain it. Feed the hungry; clothe the naked. This is religion—this is its experience. A joy follows it indescribable. True religion consists in keeping God's law. Christ works in us to will and to de, and we must work out our own salvation.

EVIL SPIRITS THERE ARE:
but they come of indigestion, late suppers, reading exciting novels. There was never a ghost stood before a man. If any of them would ever see one all they have got to do is to walk straight up to it, and it will disappear; and if it did not leave at once let him know it. Finishing this topic of his discourse, he showed how God held out hope to every trusting soul. Above the darkest cloud was the clear sky. Out of our afflictions came good. It was theirs to make life a duty, to make it glorious, to crown it with splendid endeavor and more splendid achievement. They should rejoice they were under such a God. They could trust Him now, trust Him through all their lives, trust Him through all their lives, trust Him through all the coming centantes.

coming centuries.
INSTALLATION EXERCISES. It was announced that the installation of himself as pastor of the church would take place on Wednesday next, at half-past seven, at the church. According to the programme as announced these exercises promise to be of unusual interest. Probably so many distinctions were invited to one which. Their names include at the recent re Congregational elergymen in the country. The ry, W. H. H. Murray, of Boston and of Adirondack me, will preach the installation sermon. Rev. J. Rankin, of Washington, D. C., the post clergman; John Todd, of Phisfield, Mass., whose name has word for the last half contury.

and Henry Ward Beecher, will participate in the exercises. It was also announced that on next Friday evening the news of the church wall be rented, the church being open from seven to nine P. M. for this purpose,
After the above notices the exercises terminated
in the usual way, by an impressive prayer, singing

CHURCH OF THE MESSIAH.

"The Whole Armor of God"-Rev. Dr. Hepworth on the Christian Soldier's Fight-No Place for Cowards or Laggards in the

Celestial Legions. Rev. George H. Hepworth, the pastor, delivered a highly attractive discourse last evening at the Church of the Messiah, Park avenue and Thirtyfourth street, taking as his subject "The True Soldier of the Cross." A select and numerous con-gregation was in attendance, and the interior of this neat and cosey church edifice was marked by a cheery and pleasant aspect that was in itself a feature of the evening's service.

Mr. Hepworth's text was taken from Ephesians, vi., 13-"The whole armor of God." He began by saying what a wonderful sermon is this which the philosophic apostle writes to the Ephesians. It is short, but full of salient points. If you read it one you remember it forever. The modern sermon is schelastic and full of abstractions. The sermons of Christ and Paul deal with the simple business of every-day life. Their teachings are not an exhibition of their scholarship but of their wisdom. Their only aim was to teach men and women to live better lives, and they both give us the impression tha

only aim was to teach men and women to live better lives, and they both give us the impression that even God Himself is very solicitous on this subject. So they both taik in such simple phrase that the poorest in the crowd can understand. When I was younger I used to try to show in every sermon that I had read a great many books. My idea of a sermon was that it should never, under any circumstances, excite a smile, but rather that it should show that I was a hard student. So

ALL MY HEARERS WENT TO SLEEP pretty regularly. Now I have discovered that the sawdust of philosophy is not the material out of which good sermons are made. To preach successfully one must talk of the every-day experiences of his people and show how they can be beautified and transfigured by a consecrated heart.

St. Paul's sermon is of this kind. He lived in times when waging war was a business of every people. He had himself been proud of his horsemanship, of his courage and of his dexterity in the use of the spear. He saw all bround finm ambitious young men who were preparing for the tented field, who were trying on their armor, testing their strength and their swords, and at once he selzes upon the fact as an illustration of a spiritual truth. He says, "Yes, you need to have armor, for you must light many a hard battle. But the soul must have its panoply as well as the body. You want the snield of faith as well as the heimet of salvation as well as the heimet of steel, and, in a word, you must put on the whole armor of God if you are to win the real victory on the real nation is not a spiritual truth. The says, "The helmet of salvation as well as the heimet of steel, and, in a word, you must put on the whole armor of God if you are to win the real victory on the real nation is not an another of the ended and the says appreciate their vigor, they must have had a peculiar significance in those oid days of military pageant and show.

Now, there are three kinds of soldiers in the battle of the.

and show.

Now, there are three kinds of soldiers in the battle of life. These are—dirst, traitors, men who have no respect for anybody but themselves and who are willing to seil nonor and virtue for worldly advantage. These men are not so numerous as we are sometimes told. I have only pity for them. For a really bad man there is no happiness, and no one knows it better than he does himself. To feel that you are so weak that you wil sacrifice a point of nonor for money or position is to be utterly and hopelessly miserable. I have seen a great many men who were bad, but I never yet saw one who in his heart of hearts did not condemn nimself with a bitterness which far exceeded the severe criticisms of others. Second—there are neutrals, men who make no professions of goodness and who think this an excuse for all they do. I can get on with but I have no patience with indifference. In politics one may be a neutral, but in religion this is impossible. I would rather hear a man deliver a terrible invective than to see him simply shrug his shoulders. Third—there are loyal soldiers, men who are fighting under their own dag, who feel that they have enlisted "for the war," and who are willing to submit to the proper discipline and to suffer the necessary hardships, noping at length to receive the approbation of their commander.

Those of us who have reached middle life know Now, there are three kinds of soldiers in the battle

submit to the proper discipline and to suffer the necessary hardships, hoping at length to receive the approbation of their commander.

Those of us who have reached middle life know full well that it is no easy thing to do exactly what is right. One must engage in a severe struggle not only with the temptations which meet him at every turn, but also with the fury of his own passions, with the struggle of his own temper, and with his ever present inclinations to shirk his duty. If a man can control himself he is "master of the situation." This is the real fight. And if you are to be A SUCCESSFUL SOLDIER you must not only have very distinct notions of virue, but you must also act up to them. Many a man has a good theory of life who practices his theory very rarely. You ought to belong to some Christian church; you ought to take, deliberately, and with a prayerful determination to be true to it, the great oats of allegiance; you ought to put on the uniform, and to feel the responsibility which goes with it. I do not mean by this to persuade you to join my church, or to accept my creed, but I do insist upon the necessity of joining some church and accepting some creed. All Christian churches are ways and means by which heaven is reached. I don't know that it is an immense safeguard to belong to a Christian organization, and to feel that your name is inscribed on the roli. Put on the armor, and, having done so, be true to it.

# CHERCH OF THE TRANSFIGURATION.

The Church Edifice-Recent Improvements The Worshippers-The Foundling Hospital-Martin.

At the head of the "Five Points," one block north of Chatham square, stands a temple of wership with impretending exterior, but neat and impressive. It is a Catholic church, planted in the midst of a dis trict which was until recently one of the most noto rious in the city for crime and vice. The clergy attached to this little edifice have for many year struggled with the demons of rapine and bloodshed that stalked around among their flock for a generation like rabid wolves in a sheepfold. The aspect of the district is that of

POVERTY AND WRETCHEDNESS, and nothing short of a consciousness of the divinity of the Gospel they preached could have nerved thos zealous men to action against the horrors that sur rounded them. Five years ago the Church of th Transfiguration resembled within a deserted ruin; the walls were bare: rickety, time-worn seats were provided for the worshippers, and few, if any, sym ools of religion met the eye, and there was little to

bols of religion met the eye, and there was little to attract the presence of the seeker for the consolations of religion.

The scene is changed to-day. Through the indefatigable exertions of the pastor, Rev. Father Trainor, some eighty-five thousand dollars have been raised in the district and throughout the diocese, and the amount applied towards the furnishing and embellishment of the enarch, which now looks neat and fitted for the end for which it was designed. On each Sabbath 7,000 souls worship here. But some details require still to be looked after, as they doubtless will at an early day. The music is furnished by an instrument which Professor Crell, the performer, designates by the name of an organ, but

lessor Crell, the performer, designates by the name of an organ, but

THE DAYS OF ITS USEFULNESS are well nigh past.

A very efficient volunteer choir gave selections from several standard masses. Miss Alice MeGowan's rendering of the O Salutaris and Agnus Det were listened to with breathless attention. She was assisted by Misses. Smyth and Finn. Rev. Father Keedan sting a mass in cantu unassisted.

Rev. Father Maren, of St. James' church, preached the sermon, taking his text from Matthew Xxii., 37-40—"Jesus said unto them, thou shalt love the Lord thy God with all tay heart, and with all thy soul, and with all thy mind; this is the first and great commandment, and the second is like unto this, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

prophets."

The reverend gentleman commented in feeling language on the errors and victssitudes of human existence, beginning with the first dawn of reason and terminating in the grave. He deployed the duplicity of purpose and the selfsmess which makes man a fee to man, and referred to the Godlike career of the Saviour as a fitting example to be copied by the Christian on his journey to etermity. He congratulated his hearers on their being within the bosom of the true Church, and on their safety from the rearing of the tempestuous billows which encounter the wanderer looking for a religion with

A RIBLE IN HIS HAND, and doubt and despair on his brow. He referred to the sacraments of the Church as rivers of grace, and warned his congregation to fear God and keep his commandments, bearing in mind the words of the Pailmist, "God has not dealt thus with every nation."

Paalmist, "God has not dealt thus with every nation."

At the conclusion of the services the pastor, Rev. Thomas Trainor, delivered a short address.

He thanked his people for their labors in behalf of his own church, and requested their attention for a moment to a charity that should receive their support. He referred to

THE FOUNDLING HOSPITAL.

At a time when vice and crime laid its victims at the doors of the institution founded by those self-sacrificing ladies, the Sisters of Charity, it was a duty to step forward and encourage and support them in their work. It is not sectarian, it is the work of humanity, to rush to the rescue of a fellow being, though that being be an infant in a cradie,

DEPOSITED BY BEJEWELLED HANDS

without a dollar left for its support.

On Thursday next he would march to the fair now being held in the Fourteenth street Armory for the beneat of this charity, and he expected each member of the congregation to do his duty. The reverend gentleman also announced that on Wednesday, at

ten o'clock, Archbishop McCloskey would adminis-ter the sacrament of confirmation to the children of

ST. MARK'S CHIRCH.

The Bishop of Nebraska and the Indians-Abolishing Figumy and Establishing Chris-tian Marriages-What Has Been Done and

is To Be Done Among Them.

The splendid though antique little church of St. Mark was yesterday morning well filled by its ortho dox congregation to whom it had been announced during the past week that the Right Rev. R. H. Clarkson, Bishop of Nebraska, would address them upon his experience with the Indians in the far West and sum up to them the great and beneficia results of his labor among those benighted tribes. Too much cannot be said in favor of the excellent manner in which the musical and vocal parts of the service were conducted, and though the choir at this church is small numerically it is, nevertheless, a powerful and well trained body, and tends greatly to elevate the character of the ceremonles of the

The earlier portions of the service being con cluded by the pastor and curate of the church, the Bishop proceeded to address the congregation, se lecting for the subject of his discourse the words from Micab, iv., 8:- "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." There were none, said the Bishop, connected with the church of Christ who did not desire that wherever II was planted on earth it shoul I flourish and expand its fields of operations and show to the world that it was based upon ever-living principles and built up by the blood of martyrs and those who had gone forth for its first establishment; moreover that it was a tower of strength, which could be removed by none but God. In the

forth for its first establishment; moreover that it was a tower of strength, which could be removed by none but God. In the DIOCESE OF NEBRASKA, away out in the West, whither the Church Convention had appointed him, over a territory half as large as Europe, through which the Pacific Railroad now runs, an immense field of labor was opened up and the opportunities of werking among the people there had been seized by them to a great extent. They had tried to place little churches all over this vast dominion; they had sent missionaries to every part for which they could obtain travelling facilities, and during the past few years they had built twenty new churches; they had tenty-one laymen engaged and twenty-eight clergy; five public scaools had also been built and the means of tuition afforded them; and though he wished to speak only in a spirit of trathulness and apart from any vain boasting, he could not avoid expressing his conviction that God had blessed their efforts more than those of other Christian denominations by placing them in advance and giving them encouragement beyond contemplation. Few persons visited those regions west of the Missouri river, and it was therefore no wonder that people knew so ittle about them. For the last four years their plan had been to go forth under the strength afforded them by God and puil down the stronghoids of sin and endeavor to build up charches wherever it was practicable; but it was not always possible to inaugurate full services, and consequently they had adopted what he called a Prayer Book ploneer service, which the missionaries found to answer admirably. But God alone knew the many difficulties that beet them in their endeavors away out in that uncultivated region, and the alone knew the many difficulties that beet them in their endeavors away out in that uncultivated region, and the alone knew the many difficulties in the western parts could form no lea of the splendor'n the construction and ditting up of the churches in these Eastern cities; much less did they k

they know of the gorgeously dressed congregations who frequent them from Sabbath to Sabbath; but he averred that, with all this Eastern splendor and magnificence, creater carnestness was wanting, and that he found among his own congregation. It was good to witness the reality of one of their simple, unostentatious Prayer Book services. But he did not ask for assistance to meet old bonds and debentures falling due and broken down treasuries; but he asked for further and more effective missionary and, and the assistance by their prayers and means to enable them to lay hold of the golden opportunities presented to them in forwarding the great work of the Church of Christ on earth. One of the greatest features in their work was the task of cievating the condition of the greatest features in their work was the task of cievating the condition of the wardous Trilers of Indians existing within their diocese on the Missourl, and their endeavors at civilizing and raising them out of their present state of darkness and heathen sm. President Grant had shown himself worthy of the importance of his office as regarded the state of the Indians in flinging off the fetters of party, and in ordering that all persons connected with stations on the Pacific Railroad on Indian territory and where Indians would be likely to abound should be men of known Christian principles, and that all employes should endeavor to assist in the secular and spiritual education of the Indians in their respective localities. In thus acting President Grant had shown how easy a matter it was to raise himself out of THE DIRTY POOL OF POLITICS, and exhibited a spirit of Christianily and love for his fellow man. What a spiendid testimony this was for a government to set forth to the world, and what a glorious sunshine it was for the Church I There were 75,000 Indian inabitants in the diocese of Nebraska, and the government had given his charch all the agencies to deal with them. All these Indian chapels; they had three Indian converted preachers, and several

parison—twenty per cent of the whole—could be made with the city of New york there would be made with the city of New york there would be 200,000 attenuants at the churches—a far greater number, he was sorry to say, that at present attended divine service.

BIGAMY AMONG INDIANS was nearly abolished. He had lately married the renowned chief Warbrushaw, according to the rights of the Episcopal Church, and at least two thousand others had offered to be married over again under the same conditions afforded by the Church. Since the introduction of churches and civilization among the Indians he could see they no longer retained that feroclous stare and apparent batted to the white man as formerly; they had assumed a quieter and more peacetial aspect; they no longer

to the white man as formerly; they had assumed a quieter and more peaceful aspect; they no longer lived by the chase but tilled the land and sowed and reaped, as many of their white neighbors did. In a few years, concluded the Bishop, our health and means will have passed from us, but the Church of God will remain and flourish, and whether worship is celebrated in the gorgeous churches et the East or in the more humble edifices of the West the work will go on. Notraska was but a spiritual empire in embryo, but he trusted the people of this city would assist them in perfecting her institutions and in furthering the work of Christ.

# CHURCH OF THE STRANGERS.

Large Congregation-"Taking the Stone from the Grave"-Sermon by Rev. Dr Deems.

At the Church of the Strangers yesterday fore noon there was an immense congregation gathered to hear Dr. Deems discourse in his usual eloquent and impressive manner. Every seat in the entire house was occupied, and the aisles were literally packed and jammed with stools and chairs, which vere occupied by eager and attentive listeners. The sermen, a most excellent one, was from the text-Take ye the stone away," to be found in John xi. 39. The congregation were reminded that when Jesus came to the sepulchre of Lazarus it was closed with a stone, and when the Lord commanded that it be rolled away Martha objected, but Jesus persisted. The following lessons were drawn from

First-God never performs an unnecessary act, We know God in Jesus. The poet has said, "Look thro' nature up to nature's God." But no man ever did it. Paul's idea in Romans i. is that the invisible things of God are clearly seen from the creation of the world, because God has shown that which may be known of him. Nature seems to be the outside

We learn the heart and intellect and ways of Go by an open-hearted study of the heart and intellecand ways of Jesus. Jesus never did an unnecessary thing. So far as we can discover he had almight power. It was delegated or intrinsic. If delegated would he not sometimes have made a display for the gratification of himself or of his friends? Does the history of the world show any man so gioriously continent and self-controlling? Then God doe nothing that is unnecessary. Again, the Heavent Father never does directly what he can do by others He has human children like Him. He sets then down amid the facts and acts of the universe. He gives wood, stone, coal, iron and brains. He does gives wood, stone, coal, iron and brains. He does not build houses and roads for them. Noah was nammering at the ark a hundred years. God could just as well have built the ark; but he made Noah do it, and gave him directions, because Noah could not have discovered the (dimensions by the light of nature. It is so in religious affairs. Man's agency precedes God's working. Man cannot bring the dead to life, but he can roll the stone away. Because of this permanent law let us consider some of the stones. First—There is indifference. The man is not stapid nor specially bad. He just don't think about the spiritual world. Indifference may be produced by

cace may be produced by

THE EVERLASTING BREAD QUESTION,
the stain on the man to make a livelihood; of
a line shope, that the competition of trade

grossed him; or he may be in a cold clime. No warm rengious friends are about him. He is freezing. Freezing men want to sleep. But you pinch and pull your friend, run your knife into him if necessary—anything but let him sleep. Sleep is death. To take away this stone of indifference you must show your friends that you are in quick sympathy with the spiritually world. Another stone is scepticism. Meh doubt; they do not deny. They only question. What must they do? If they go to irreligious friends they don't care for these things, and if to those who are religious they are more afraid of a sceptic than of a sinner. All that seemed very wrong to the Doctor. He said, in substance:—If any such are among my people let them come to me. I may not be able to dissipate the mists, but I can assure them of sympathy. I have a fellow feeling for such a soul. Myself the son of a minister, also entering the ministry early, early married and the father of boys, I have covered my heart often and POUGHT THE SPECTRES IN THE DABE, so that every inch of truth I stand on seems to me to be conquered territory, all the more prized because secured by silent battles not castly and cheaply won. Let us not crush the bruised reed nor quench the smoking flax nor leave a brother in a tomb buried aive when he is struggling to come forth. Another stone is unbelief in Christia because of unbelief in Christians. Few men are logicians. Jesus said, "By their fruits ye shall know them"—not "It"—hypocrites, not Christianity. But let us not give an occasion. An appeal was made to Christian employers who had no care for the souls of their cierks. The Doctor painted the picture of a mother off in New England or the South or West, whose boy desires to be a merchant. She will not let him go to New Yers. But at last, by correspon-

their cierks. The Doctor painted the picture of a mother off in New England or the South or West, whose boy desires to be a merchant. She will not let him go to New Yerk. But at last, by correspondence, he secures a place in your house. His mother is delighted because she knows you are a member of the church. But you work him within an inch of his life; you give him no time for prayer meeting; you never invite him to church. He must have some recreation. You have made him lose faith in Christians, so that he cannot gain faith in Christians, you wake up to the case and throw him in jail, and he is ruined and his mother dies heart-broken. Who killed them? You,

YOU BATTIZED MURDERER,
you! Instead of this, dear brother, take the stone away. The last "stone" mentioned was sinful habit. Intemperance, especially, was said to be in the way, and the Doctor begged his people to operate widely for the promotion of temperance as preparatory to the Gospel. Finally, there are two ways of soing to the grave of our beloved—with Jesus and without Jesus. If without Jesus we can bring forth the dead body, but what satisfaction is that? Let us go with Jesus, and He will bring forth the brother and restore him.

### AMERICAN FREE CHERCH.

Repentance and Submission-Louis Napoleon and the French People-Sermon by Rev.

The attendance at this church yesterday was much larger than usual, and the sermon preached by the Roy, C. B. Smyth, which was highly interesting, was listened to with marked attention. After some introductory remarks the reverend gentleman took his text from Revelations II, 4-5-"Nevertheless, 1 have somewhat against thee; because thou hast left thy first love. Repent, therefore, and do the first works, or else I will come unto thee quickly and will REMOVE THE CANDLESTICK

cut of his place, except thou repent. The preacher after commenting on the increase of the congrega tion, said he would consider, first, the several state ments in the text in the order in which they are made; secondly, the principle of the Divine government involved therein. Every person, whatever excellencies he possesses, is sure to have some de fect. There never were but two perfect men in the world-Adam, before the fall, who was made in the likeness of God, and Jesus Christ, "the second Adam," who never sinned. AMONG THE ANCIENT GREEKS AND ROMANS

the law was such that a husband had full power over his wife, and could dismiss her at any time, thus leaving his "first love." Such conduct was no in accordance with Christian precept, which per mitted a divorce for one cause only, which our Saviour has distinctly specified, and it serves well to illustrate the enormity of the offence committed by any professor of religion who renounces Christ and backslides from the Joyful experiences which result in the inciplency of his religious career from his loving and faithfully serving Christ. The only remedy for his detection is that prescribed in the text, "Remember, repent and do the first works." Those who

Those who

TAKE THIS PRESCRIPTION

will be restored. Those who do not will be punished. "I will come unto thee quickly," &c. We flid involved in these words also, as we intimated, a principle of the Divine government, one which is applied to individuals, communities and nations—viz., from those who have great privileges and do not improve them God takes them away. Under this head he dwelt upon the application of the principle to individual members of churches and those of society, to those of organized communities and of nations, and under the last particular referred at some length to

society, to those of organized communities and of nations, and under the last particular referred at some length to

THE CASE OF LOUIS NAPOLEON,
and the French nation. The French, he said were a remarkable people; very versatile, keen in intellect, enthusiastic, energetic and brave. Some of the most brilliant lights that had ever shone in the world had been Frenchmen. At one time France bid fair to become a leading nation in advancing Christian civilization, and promoting truth and righteousness; but unfavorable circumstances created a persecution of those who took the lead, and the infidel rulers who subsequently gained power put to death in the most cruel manner the adherents of the Catholic Church, and no sign of national repentance for such crimes had yet been seen. Now, the people seemed to be demented. They act as if

They act as if

REASON HAD TAKEN HER FLIGHT

from their midst, and they were left to be a prey to
the most learful national destruction, as the result
of their own folly. As with nations so with their
rulers. The present Emperor of the French, now a

of their own folly. As with nations so with their rulers. The present Emperor of the French, now a prisoner in a foreign land, had done more for the interest and glory of France than any monarch which she had nad for centuries. At the commencement of his reign he was called "a fool" and treated by many with scorn and contempt, but it was not long till he had secured the respect of all nations, and the universal acknowledgment that he was the greatest statesman and diplomatist of his day. He segured alliances for France which had been decemed impossible, and raised his country to the highest point of glory. Conscious of these facts himself he became

INFLATED WITH PRIDE,
and in his self-sufficiency declared a war which has thus far proved to be the run of himself and his country. But there is a star just above the horizon which seems to harbinger a brighter day for him. Who knows but in his moments of retirement and sointed at Withelmshöhe he "remembers" his faults, mourns over them and is preparing to do better in the future, and the signs which indicate his coming restoration may also be taken as evidences of his repentance. The conversation reported to have taken place recently between him and the correspondent of a certain

DISTINGUISHED DALLY JOURNAL of this city plainly shows that he has not quite lost all hope; the words "we know not what may be in the future," taken in the connection in which they stand show that his restoration to the Tuileries appears to his mind a possibility to say the least. The French people, by their personal jealousies, suspicions and divisions, and the consequent anarchy which prevails, have shown themselves to be incapable of a republic. They do not possess the qualifications necessary to a people to govern themselves. Napoleon is on terms of personal rendship with the British monarch, also with the Italian, and the manner of his surrender and his conduct since must have created a friendship for him in

the fature, and the signs which indicate his coming restoration may also be taken as evidence of the individual prestoration may also be taken as evidence of the individual prestoration may also be taken as evidence of the property between him and the correspondent of a certain processed of the content of a certain of a certain of a certain of the content of a certain of the content of a certain of the content of the content of a certain of the content of the content

humanity run cold and make shuddering Christians say to themselves, "Can these be the chosen people of Got?" Romanism in the prosent age is parallel to the Jowish rule in olden times. It assumes to itself the only and divine religion, but Romanism is only a religion of very little light and a great deal of darkness. The very doctrines it professes are calculated to make atheists of men. Take any country where that religion flourisnes, what immeasurable gloom and despair reigns supreme! France, Spain and Italy. Compare these countries with any land where

PROTESTANTISM IS THE RULING RELIGION, and what are the results? Wealth, industry and intelligence on the one hand; confusion thrice confounded, poverty and depravity on the other. For instance, England, Germany and Prussia. In that great contest which is now raging between "Protestant Prussia" on one side and "Catholic France" on the other the result is plain and sure. For never has

on the other the result is plain and sure. For never has

THE BULLET OF ROMANISM
been aimed at the Protestant strongholds but the shot recoiled on the head of the shooter. Long before the present illustrious "William" sat on the throne of Prussia was the fidelity of that kingdom to the true religion proven. In the dark ages his ancestors espoused the cause of enlightened and religious liberty, throwing off the trammels of a bigoted and exacting power which emanates from that source of all evil and discord, the See of Rome. The dark ages of the world have gone by; consequently the power of Rome decreases every day, and each stride of civilization forward is a stride downward for that Church, which has guiled the world by bigotry and fanaticism for ages.

## ST. PATRICK'S CATHEDRAL.

Sermon by Rev. Father Starrs-The Rewards

of Faith.
The ceremonies of the Catholic Church inspire a sense of the beautiful in art. This is shown by the passion of the people of Catholic countries for artistic pursuits. It may be asserted, the above being the case, without impugning the religious feeling of the members of the congregation of St. Patrick's Cathedral, that this sense of the beautiful, which is gratified by the music at this church, is also a cause of the large attendance thereat. Yesterday, while the hearing sense was being gratified, the scene presented in the church was one most pleasing to the eye. The sunlight, struggling through the stained glass windows, flecked the assemblage with the beautiful tints it had imbued itself with in the passage, producing, with the many-colored raiments of the ladies, the red and white cassocks and sur plices of the acolytes and the gold embroidered restments of the priest, a picture such as would de light and inspire a painter. Rev. Father Starrs, Vicar General of the diocese, delivered

light and inspire a painter. Rev. Father Starrs, Vicar General of the diocese, delivered Vicar General of the diocese, delivered upon the lesson of the gospel of the day—Matthew, ix., 18—26. He said this gospel furnishes us with an account of two signal miracles. The first was the restoration to life of the daugnter of a Jewish ruler, and the second was the cure of a woman of a disease from which she has suffered for tweive years. Both were the rewards of fath of the persons for whom they were wrought. The confidence of the peor woman in the power of Jesus is an instructive lesson to us that we should have recourse to Him in all aliments of body and soul. During our sojourn upon earth we are encompassed by dangers; we are beset by sin and temptation. In this state of things our strength is inadequate to resistance without the assistance of Jesus. If we leave the right path we can only regain it with His and. Tossed about upon

THE TEMPESTOOES BILLOWS OF LIFE, to whom can we apply to ald us but Him? He is willing to assist us. But should we place confidence in anything but Him? The woman who had faith in the surety of her cure of the malignant disease by merely touching the hem of His garment—see what confidence she had in the power, the majesty and the goodness of Jesus. In Him we live, we move and we exist. We can injure ourselves by neglecting His commandments, but we cannot injure others unless by His permission. Nothing can occur purely by chance. Everything is foreseen by the Omnipotent. We are each in a special manner Under Therefore not even Satan can of the immortal Being, therefore not even Satan can

occur purely by chance. Everything is foreseen by the Omnipotent. We are each in a special manner UNDER THE WING
of the Immortal Being, therefore not even Satan can tempt us except accorded the permission of Divine Providence. Man being placed in such a dependent condition here, whom, therefore, should be endeavor to please but God? Everything comes to him by permission of the Omnipotent.

HOW MAGNANIMOUS is the true Christian who believes in, and that all things flow from, God, but not in fate! How beautiful his character! He is calm, serene and trusting under all circumstances. He imitates the poor woman of the gospel in the constancy of his faith, and, like her, is rewarded. Let us love and imitate this example; let us have considence in God, and when we have arrived at the end of this life's journey we shall share the pleasant after life He has prepared for us.

The excellent manner in which the excellent manner in which is composed of Madame Chomé, soprano; Mrs. Werner, nito; Mr. Grosobel, tenor, and Mr. A. Sohst, basso, to assign a cause therefor.

ST. THOMAS' PROTESTANT EPISCOPAL CHURCH.

A Solemn Service-Sermon by the Rev. Dr. Osgood—God the Foundation of All Justice.

The services in this church, at half-past ten o'clock yesterday morning, were more than usually imprestive. The church itself is a noble, beautiful struc ture, and this remark would apply more particularly to the interior decorations than to the exterior appearance of the edifice, though that also deserves more than a passing word of praise. The wheel windows of stained glass have a very fine effect. while the softened, mellowed light that falls upon the reading desk and communion table gives those parts of the church an aspect entirely in harmony with the solemn, elaporate service of the Protestan Eniscopal form of worship.

The prayers and lessons were read in an effective manner by the officiating clergymen, and at the mention of the holy name of Jesus the whole congregation, which was very large, completely filling the aisle and galleries,

BOWED THEIR HEADS REVERENTLY. after the custom that prevails in Catholic churches The congregation includes some of the first and best families on the avenue, and the church in which they worship is at once an evidence of their devotion and their taste. After the prayers and lessons had been concluded the Rev. Samuel Osgood, who has not preached in a New York church for the past eighteen months, ascended the pulpit and de-

above nature. When they said, "We believe in God, and Jesus Christ, His only Son, the holy Catholic Oburch, life everlasting and the forgiveness of sins," they uttered truths and transcendant facts which

were a Growning of Nature.

After referring to some other topics in connection with the new Athens, the new Rome and the new Corinta, which the preacher pictured forth and dwelt on in somewhat figurative language that could not be well neard in the gallery, he spoke briefly in allusion to women of fashion, asking hew many of those whe were Paris fashions and warbled French any had learned the lessons of true humanity; how many men and women were there in society who did not kill the principles of eternal life? All real refinement in society must be based upon what was true. The reverend gentleman concluded a most earnest discourse, the blessing was pronounced and the congregation retired from the church, no doubt edified by all they had seen and heard.

### LYRIC HALL.

Rev. O. B. Frothingham Preaches Upon

Living Faith.
Yesterday morning at Lyric Hall Mr. Prothingham lengthily and eloquently set forth his ideas of the causes of life in the dominant religious organizations, and promulgated the principles around which the believers in the "new faith" should raily. He had lately been on a short missionary to the West, and had uttered his bold thought to audiences of various kinds, upon whom the preaching of the new faith had an effect more or less desirable, according as they were sympathetic or otherwise. He had preached to then a faith of reason;

without a Christ-God; without a vicarious atonement, or mediator, or infallible Bible; without sacrament or dogma; a faith that regards this world not as accursed, but as a place as holy and divine as any part of God's domain; a faith that is all sunshine and of which the sun is a symbol. In reply it was said that his faith, however beautiful, lofty, tender it might be, was not a living faith. It is full of fine speculations, glorious dreams, exquisite pictures, but it is not a living power in society. It was said you have no churches; you have no power of conesion; no necessity that holds you together; no system of faith; no missionary; no gospel; you have

HERE AND THERE A MAGNIFICENT THOUGHT, a suggestion pregnant with meaning, but no compact doctrine.

The Rowan Catholic Church has built hospitals.

The Roman Catholic Church has built hospitals, asylums, sent out Sisters of Mercy, nuns and priests.
Protestantism is felt as a power for good. What
are you doing to make the world better? Where is
your helping hand? A word in answer to these

are you doing to make the world better? Where is your helping hand? A word in answer to these questions, said the preacher.

WE BUILD NO CHURCHES, because the new faith is not at home in ecclestastical surroundings. We don't want mechanism; we want to be vitally organized. The churches of the day are not organizations; they are agglomerations. It does not concern us if we break m; we desire it to be so; we don't want set organizations to GATHER MOULD AND CONERAL ROT, falling into habits of work without any spirit. We have no authoritative system. We seek, aspire, wait—hoping for knowledge, not believing that we have it. If we can make earth a little better we are satisfied to throw out our thoughts and let them filter through the layers of other men's thoughts. As to our charities, radicalism is not rich; when it is it will be generoas. How much money is given by conservatives for pure charity? The great wealth of the Catholic Church was bestowed by princes and loveds for masses to be said for their souls. It was an investment; it was money paid for a divine equivalent. The Protestant Church says he that given to the poor lendeth to the Lord. A good investment again; the surety is excellent. Building churches and helping the poor is buying

TICKETS FOR THE BEST SEATS IN HEAVEN.

Men have not learned to be generous from simple principle. In the meantime we disbelieve in much that is called charity. We don't believe in erphan asylums that are to make children devotees. The charities of the Roman Catholic have pauperized the churches where they flourished most. When we look at the great reforms—peace, temperance, civil rights of women—we see that the men and women of the new faith lead the van; these furnish the best ideas and give

COURAGE TO REPORMERS.

rights of women—we see that the men and women of the new faith lead the van; these furnish the best ideas and give

COURAGE TO REPORMERS.

What makes faith—what is it? I believe that no faith lives in its thought, idea, speculation; but in its purpose, its practical object. A faith must be rooted in the earth. The Hebrew faith, of such tremendous power, was rooted in the idea of a separate people—a nation preserved in its unity till the coming of the Messiah. The Roman Catholic Church has been intensely living, and it lives to-day, not in its doctrines but in its determination to secure unity—

ONE CHURCH THROUGHOUT CHRISTENDOM.

The life of the Protestant Church is its purpose to bring souls to Christ. When that aim is lost slight of all their theology collapses. The strength of the Quakers was in their rigorous discipline, and when their purpose was lost the inward light went out. There is no living faith that has not a living purpose. What is ours? Nothing will save us but a practical purpose. In the first place we are in earnest, and IN Diffect ware wirth podea, and superstition. We fight to the death those monstrous evils and oppressions that dominate the spirit and obstruct the way to the higher life. Then we bring our strength and united effort to another object, the ultimate object, the building of character—personal character. We lay all stress, not upon bringing men to Christ, to Heaven—not in keeping them out of hell, but upon making men and women, here and now, true, honest, simple, courageous.

WE DON'T CARE ABOUT CHURCH; we care about men. We have not done much; but we can point to men and women who are simple, good, serene, bearing temptation with the calmest courage. We do not need speculation; we shall by only in strong and steady purpose.

CHURCH OF ST. PAUL THE APOSTLE.

Sermon by Rev. H. S. Lake on the Love of the Blessed Virgin.

It would seem to persons visiting the above-named edifice on Sundays that it stands pre-eminently above others of the same denomination throughout the city in point of attractiveness. From all parts of the metropolis and from the cities across the river numbers of the devoted sons of mother Church flock to the splendid temple of the Paulist Fathers, in Fifty-ninth street, to pay their tribute of homage to the living God with all the reverence and solemnity which this church and its surroundings are well calculated to excite. Yesterday was the feast of the patronage of the Mother of God, and the decoration of the interior of the building was all that could be desired. The altar was profusely adorned with flowers and candles, while the nave and spacious aisle were illumined by gas jets projecting in the form of crosses from the columns, "casting a dim, religious light." The high mass commenced at half-past ten and was celebrated by Rev. A. Spencer. After the chanting of the first gospel Father Lake ascended the altar, and, having read the gospel of the day, he took his text from the book of Ecclesiastes, xxiv., 24—"I am

gospel Faiher Lake ascended the altar, and, having read the gospel of the day, he took his text from the book of Ecclesiastes, xxiv., 24—'1 am "THE MOTHER OF PAIR LOVE," Which words, he observed, expressed the spirit of the festival. They were honoring the Blessed Virgin Mary under the title of her paironage, thereby giving testimony to the universal love she bears towards us. Love dwells in each of our hearts. It is a divine sentiment which even the lower creation seems to share. The worst thing that can be said of the devil is that he is a being without love. And in accordance with all this, are we not told that God is leve—pure, undivided love? Hence, as the Queen of Heaven approaches nearer to God than any other created being, she must possess a love transcending that of others. She is a being filled with love. If we wish confirmation of this truth we have only to unfold the pages of the Divine Book now yellow with age. Therein we behold the record of the inspired evangelist concerning the visitation of the Virgin Mother so often pondered on by devout Catholics when counting their beads. By means of that visit the child of Elizabeth was sanctified. It was an auspicious moment. The Son of Man had begun to drink life from the blood in her veins, and Mary's longing for silence must have far exceeded the similar anxiety which naturally arises in a mother's breast at the save period. Nevertheless, she departed in haste, as though the unborn Saviour had imparted to her the desire.

JESUS CHOSE MARY to sanctify the Baptist we may conclude that the

New, since

JESUS CHOSE MARY

to sanctify the Baptist we may conclude that He will do the same in our regard. Another heavenly picture of her love is shown as in the marriage feast at Cana. A more touching instance of her affection for her friends can hardly be found than this in which the Queen of God's parause is unwilling to see the guests without wine. She was successful in supplicating her Divine Son and ker love was again crowned by Him. Prominent also among the countless examples of her ardent love is that of her presence at the foot of the cross. It was not solely her affection for the man of sorrows and her heart-rending anguish because of Historments that led her sobbing to the heights of Calvary. Her presence there would rather intensify His sufferings and her own. But it must needs be that her love became triumphant over her woes, as it was the glory of her joys. Why, then, did she ge to view His bleeding side? It was that she might PROVE HER LOVE FOR US by a sacrifice of unmeasured tribulation, which, indeed, she nobly made when she was a witness to ills agomes. Leibnitz says that to love is to place our happiness in the happiness of another. Love, therefore, may at times demand a sacrifice. Even though it never demand one we may still perceive its divinity; but when it does make a requisition it is seen most visibly. Never does the heroic soldier become more particle and endearing than when, facing death upon the battlefield, he receives the fatal wound and fetches his last sign on the threshold of eternity. It was such a love that summated the Christian martyrs to with stand the menaces of their terturers and to lay them down on couches of torments. We know how much one loves us when we are away of that which